

(hither), and with well-guided reins come down: the embodied form of water follows you, the rivers flow as of old.

5. Augmenting the well-known and ample form (of man),¹ in like manner as the sacred grass is preserved by prayer, do you, MITRA and VARUNA, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.³

xxlr. 6. Be open-handed and benignant to the performer

of pious acts, whom you protect in the midst- of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.³

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

¹ *Srutdm amatim anuvardhad-urzimj* which the scholiast interprets?, *visrutdm faiiradiptim anuvarddhayantau*, augmenting the renowned bodily lustre, and separates *urvim*, *tad vad vrvim* *pdloyantau*, but gives no equivalent for the word, which usually means great: the passage is obscure.

² *Oartt mitrd dsdthe: garta*, it is said here means *ratha*, a car •. *Nirukta*, 3. 5, and as it recurs in verse 8, *drukatho Varuna*, *Mitra, gartam*.

³ *Kshatram sajuwasthwuim*, *anekdvashtambkakastamlho~petam saithddirupam griham*, a house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of sately edifices: *Sdyana* purposes also to render *kshatram* by *d/ianam*, wealth, *orbalam*, strength, applying the last to the *rat/ia*, the strong chariot of

the deities supported by innumerable columns*